While doing this they can feel the uterus and determine each time how much it has been enlarged. 843

Pregnant women sometimes tie a leather band, do·mrob, around their body to prevent the abdomen from drooping. [292]

They do not say anything themselves definite about the sex of the expected child. They suspect a boy when the opening of the uterus is broad.

The child is not considered living until it is seven months along. [761] They are well oriented about the position of the child in the uterus. They distinguish precisely whether the back of the child is turned towards that of the mother, and correspondingly, the forehead of the child is facing the abdominal wall of the mother. One can therefore say that they distinguish readily the first and second head position (each in its most customary sub-type). They know that these positions are the only normal ones.

It can be assumed from the above that they recognize abnormal positions but they do not correct them either before or during birth. [844] Inserting the hand into the vagina to examine it is unknown.

The pregnant woman does not have to follow a special diet. They are only careful to avoid constipation because that makes delivery more difficult and hinders the lochia from discharging. [262]

Precautionary rules of another kind are linked with the deeply rooted belief in the "mistakes" of pregnant women. The stories that the Hottentot women tell correspond in principle with those of the women of our race. As is characteristic for a pastoral people a pregnant woman who still honors the customs of her parents may not be present when an animal is slaughtered; otherwise her child would be born with a slit throat. The woman may not do anything on the mat house with her arms raised up high, in order to protect her child from being strangled by the umbilical cord.

Their ideas about the location of the embryo in the body are in remarkable contrast to their good anatomical knowledge [217] of animals. 843 826
According to their belief, conception occurs in the bladder, //kxuru·s. A second bladder forms there in which the embryo is enclosed. The uterus is merely an appendage of the embryo, which disintegrates during the ejection of the water, tsa/nu·b, the afterbirth and blood. It grows again during the next pregnancy. Because of this opinion they often have one word for the uterus and the afterbirth, //hãs. More enlightened ones distinguish the two, calling the uterus //hãs, "that which stays in the mother" and the afterbirth in our sense, ǂhõs. They often explain

bladder difficulties of pregnant women in this way: During the growth of the embryo there is a greater burden on the bladder and it is not up to this. 843 826

They reckon the time of delivery inexactly. Their count begins with the new moon following the first indications of pregnancy. Each new moon is noted with a notch on one of the poles of the hut. When they have cut nine notches, they prepare for the happy event. For example: a woman notices on January 25th, 1904 at the time of the first quarter of the moon that she is pregnant. On the day of the next new moon (February 16th) she makes the first notch and at the ninth new moon (October 9th) the last one. Now she awaits the child, 246 days after the first signs of pregnancy. The pregnancy calendar of a white woman would estimate the birth at the end of October. 843 805 221

b) Delivery. (//ora·s, giving birth, ǃna·ǂes, being born; one also hears the word ˢuˀbu·s, relief, hoˀs, getting. oa·s means calving of cows and, when said of a person, is scorned as a vulgar expression). I have seen women immediately before delivery with a staff of midwives in readiness. Once I saw six women squatting around in one hut scarcely 3 meters in width. Mixed in with the smoke of the sooty fire was the smoke of the coffee which they burned and of the pipes which steadily made the rounds. It was difficult to recognize the woman who was the cause of this gathering who lay on the floor in the background covered with skins. I was also able to visit women after they had given birth and find out about the details of the birth. But in spite of many personal connections with several families and their many relatives I was never able to be an eye-witness at a birth. Even when the pregnant woman expressly gave me permission to attend, [218] I would either hear about the event just after it had occurred, or if I had found out about it in time, permission had subsequently been withdrawn. Consideration for the woman in labor, which according to the prevailing opinion of the Hottentots does not even permit the presence of a male Hottentot, forced me to give in. I am therefore particularly indebted to my honored old friend, Frau v. B., who grew up among the Hottentots and has been active for decades in their huts as a midwife. She became very well acquainted with the birth practices of the Little Namaland Hottentots where they are still removed from cultural contacts. I have thoroughly tested the information that she gave me. My research in Great Namaland before and after she gave me this information makes me fully prepared to accept the responsibility for the following even without the personal guarantee of my authority. 844 ● [578] [124]

Cases of Hottentot women giving birth in the fields and cheerfully carrying the babe home in the evening or delivering herself in a warm cow stall (66), cannot be considered average. Sufficient number of 844

66. Th. Hahn, Die Nama-Hottentotten. Ein Beitrag zur südafrikanischen Ethnographie (Globus, vol. XII, 1867.)

cases of Boer women giving birth under equally primitive conditions while traveling are known, but that would not allow one to draw conclusions about the customs of our race. Birth among the Hottentots, as with us, occurs in orderly circumstances and is an event they prepare for carefully.

Whoever can, has an experienced midwife, even if she must come from far away. The Hottentots give this important woman various names. She is either the !kx̃o·ris, i.e., "she who catches the child (!kx̃oǂ)," or the ǂnũ·ris, i.e., "she who sits there (ǂnũ)," waiting hours, even half a day until she can take hold. Corresponding to our chief midwife, insofar as she makes the decisions, is the °!kx̃ai·/naɓaos, "the woman who cuts the umbilical cord." 844 759

Usually there are several women present at a birth and not merely as observers. When the first strong pains begin, the woman in labor lies on her left side. The women now group themselves, as far as I could determine, in the following way. One sits behind the woman in labor at the head of the bed and supports her shoulders and back with one knee to keep her in a half-upright, half-lying position on her side. Opposite the first sits a second woman who puts her right arm around the upper part of the woman's body. Her job is to bend the woman's upper body forward as soon as a pain begins, to hold the head against the breast and to place a cloth on the woman's mouth [219] so that she cannot scream out. It would mean the death of the child if the mother should lie on her back or stretch her legs. Her left leg, bent at the knee, lies flat on the floor. The right leg, also bent, is straight up, its thigh spread out as far as possible, its foot braced against the knee of the left leg. The third woman, who sits near the foot of the bed opposite the woman in labor, has two jobs. With her left hand she must hold the woman's leg in the position just described. Her right hand presses on the abdomen with spread thumb against the uterus to control the progress of the delivery. The old woman, who takes her place opposite the third woman behind the woman in labor, has charge of the delivery. Her left 844

hand, constantly feeling, lies on the buttocks of the woman in labor. 844
Her hand follows the forward movement of the child's head across the coccyx to the perineum and on to the vaginal opening. As soon as her right hand, which is between the legs of the prone woman, feels that the head is coming through, she has the woman bear down as hard as she can at the next pain.

Once the head is out, they do not wait for more labor, but draw the child out, taking it by the chin.

The only definite interference in the delivery which they attempt 845
is enlarging the vaginal opening if the child is not delivered after strong labor-pains. First they try to enlarge it sideways. If that does not help, they stretch it lengthwise. In one case four women are supposed to have had their fingers in the vulva. If this stretching is not successful, then the perineum is deliberately torn, often up to the anus, to make room. No attempt is made to heal such a tear, because, as a Hottentot woman explained to me as an obvious fact, the path of the next child would be blocked.

All the motions of the hands are done under the skin blanket which 844
covers the woman in labor. During the delivery she is given soup to strengthen her. Assistance at birth is exclusively the domain of women, whether old or young, mothers or not.

Here and there they vaguely connect the east wind with the labor of [821]
a woman. When the east wind blows, one can sometimes hear the question: "Which woman has delivered today?"

[220] Cutting the umbilical cord is done without delay. The cord is tied approximately in the middle with sinew or bast from a thorn tree and then the long end thread is fastened to the left leg of the mother to prevent the cord from slipping back. Sometimes they tie the thread to a pole. Right behind the place where it is tied the cord is cut, leaving the knot on the mother's end at the cord. A span's width from the navel of the child (they measure between their spread thumb and middle finger), [804]
the cord is tied again and cut. The mother is given some of the blood that drips from the cut, if she is bleeding too heavily.

The old woman who had charge of the delivery cuts the cord. She [791]
is also the only one who is paid. The usual payment was two goats for a boy and one for a girl.

They do not differentiate between dead children and seemingly [787]
dead ones and do not know any methods for resuscitation. Prophetic gifts are ascribed to children who are born with a "helmet," //ga·baras (lateral clicking sound), our good luck caul.

They usually bother very little about the afterbirth. They do not care whether it comes out after one hour or days later. In one case the afterbirth still had not come out after 3 days, the woman had developed a fever and the umbilical cord, which was tied to a pole of the hut, had shriveled up to a dry rope. None of the women thought of interfering. A doctor who was traveling through removed the afterbirth. 844

However, in other cases, medicine is given when the afterbirth does not appear. A rosin comes out of the lower trunk of a bush called *ho·ras, which becomes incrusted with sand and dust and hardens into dirty lumps with a rough surface. This mass, */nunu·b, (cf. Analysis in the Appendix) is crushed and brewed with hot water. This drink, especially when prepared strong, is also considered a good way to produce bleeding after birth, because they consider it fatal if it does not occur. Sometimes they try a favorite remedy, wrapping in skins, if the afterbirth still has not appeared on the third day. The tail end of a freshly removed goat skin that is still warm is pressed (the wet side towards the inside) on the woman's loins, drawn between her legs and spread out on her lower body. [278]

The afterbirth is buried in the ground.

[221] The nursling. Not much is done to the new citizen of the earth. He is not washed but wiped off with a skin, his whole body greased and wrapped in a skin after the umbilical cord has been wound in a circle. A salve made from fat and the powder of burned ostrich egg shells is always kept prepared for him. This is rubbed on the child's forehead, temples, and nose, and especially in his nostrils, to produce sneezing and thus expel mucus. The fontanels are well greased because they believe that sicknesses enter there most readily. [278] [753 826]

The newborn children of the pure Hottentots that I saw on the morning after birth had rosy, not fawn-colored skin. [Picture. A Nursing Topnaar Hottentot Woman, about 35 Years Old].

When the umbilical cord falls off, they rub in the wound a charred, dry, tindery powder which is prepared from the underground parts of Oxalis caledonica Sond (called */ho/abe·s). If the wound is inflamed, this mass is rubbed on mixed with fat. 846 278

A widespread prejudice that seriously endangered the continuance of the Little Namaland Hottentot race, was that the mother's milk was not considered good for a child until the third day. Until then the newborn was given thinned goat's milk or cow's milk, unless another woman who was nursing a child, also nursed him. In other cases, when the poor 853

artificially-fed creatures were given the breast on the fourth day, they were often too weak to suck greedily. 853

[222] The child is weaned by the mother rubbing the bitter juice of an aloe on her nipples. If the mother suffers because the milk is no longer being taken, she is milked a few times directly into the ashes of the hearth fire. Just as the milk fizzles away there, it is also supposed to dry up in the woman. 862 [278]

d) Childbed. Directly after delivery the woman is covered up as warmly as possible so that she will sweat. 844

Eyewitnesses reported to me a peculiar custom which is probably no longer practiced today. Several women press firmly on the hip bone of the woman who has just given birth and is still lying on her side. Sometimes this process of "hip sitting" *xuihum, is done in such a way that the person performing this act, while placing her foot on the hip of the woman, takes hold of a hut pole with her arm in order to press against the woman even more firmly. The purpose of this is to press the bones together again which, according to their beliefs, were forced apart by the act of giving birth. That also explains the rule that the woman in labor must lie on her side. The bones of one side are supposed to press with their weight against those of the other side. If she were on her back, her pelvis would, as they say, spread apart.

A Hottentot woman (of the old school), does not touch water; not even after the delivery is washing attempted. A white woman wanted to place a cold wet cloth on a Hottentot woman who was bleeding severely and had fainted several times. When she took it from the water and wrung it out, the native women left the hut and made the white woman responsible for the death of the woman which they believed was unavoidable after touching her with water. 846

The new mother rests in bed until the third day and sometimes until the seventh day. Only the blanket under her is changed. To take care of her needs, the woman leaves her bed from the first day.

To help the after-pains disappear, a hot infusion is given, made from the same roasted and crushed rooty formations that are used in the case of navel wounds.

After the seventh day, or sometimes not until after the tenth day, the new mother usually pursues her usual activities. I have not been able to check the information of one woman [223] that menstruation begins a month after birth, even when a child is nursed. [841]

In conclusion, a word about multiple births. It is not considered good luck to have twins. A case of triplets occurred in the year 1897 845 [771]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

Delivery.

844 Birth-giving among the Naman is, in normal circumstances, a carefully prepared event.[1] Towards the end of her pregnancy the woman as a rule goes back to the home of her mother, and even when this is not the case, her mother is usually summoned to be present at the birth. Delivery itself takes place in the woman's hut, from which, during labour, all men are excluded. An old woman well versed in the art of midwifery is called in to supervise. For her services she [562] receives a fee of two goats, if the child is a boy, and only one if it is a girl—a notable expression of the superior value attached to boys. The mother of the pregnant woman and a few of her female relatives are present to lend assistance.

As soon as the first sharp pains commence, the labouring woman turns on her left side, where she is kept in a half-erect, half-lying position, her shoulders and back supported against the knee of one of the attendants, her head bent forward on to the breast, and her legs sharply bent. It would mean death to the child if she were to lie on her back or with legs outstretched. Delivery is effected with the aid of the midwife, who manipulates the fœtus until it has safely emerged from the womb. The umbilical cord is tied half-way with a thread of sinew or wood fibre, and cut through above this by the midwife. The part attached to the baby is left until it gradually comes away by itself. No special significance seems to attach to the umbilical cord, nor to the placenta, which, however, is buried in the ground.

The newborn baby may not be washed with water. It is cleaned with a dry skin, rubbed all over with fat, then laid on the ground, [278] wrapped in another skin. A salve of fat and powder made of burned ostrich egg-shell is always kept at hand, and with this the baby is streaked on the forehead, temples, and nose. The fontanelles also are thickly smeared with it, to prevent the entry of disease. Among the 853 Hottentots of Little Namaqualand the milk of the mother's breast is not regarded fit for the child until about the third day after birth. Till then the baby is given goat's or cow's milk, unless another woman can be found, already weaning her own child, who is able to give it her breast. Failing the latter resource the artificially-fed baby, when at last put to its mother's breast, is often already too weak to suck with success. Schultze, who records this custom, offers no explanation for it. It will be remembered, however, that a similar usage was noted

[1] Schultze, op. cit., 107–13; Schinz, op. cit., 57; von François, op. cit., 114–15.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Capa Hottentots

852 source of water. It seems also that the mother is ceremonially reintroduced to water in the same way as in the remarriage ceremony, except that here it is the older women who have looked after her during her confinement who free her from all her restrictions.[1]

844 184 Kolb's description of the birth customs among the Cape Hottentots agrees in the main with that given above for the Naman, but contains a few additional details.[2] When the time for delivery is at hand, the patient is assisted by two or three of her near female relatives, as well as by the midwife of the kraal, who is specially summoned. As soon as the latter enters the hut the husband must leave it, and may not enter [783] again until the birth is over. Should he do so, he becomes "unclean", and must purify himself by slaughtering a sheep for a special cleansing meal in which the other men of the kraal take part.

845 757 If the birth goes easily, all is well. When, however, it is unusually protracted, the women make a decoction of finely cut tobacco and cow's milk, or, where the latter is not available, sheep's milk; strain it, and allow the milk to cool. It is then handed to the patient to drink, in the belief that it will increase the pain and thus lead to a speedy delivery, or else cause strong vomiting which at the same time expels 844 the child. The new-born baby may not be cleaned with water, which they say is "unhealthy". Instead it is rubbed all over with moist cowdung; when this has dried and fallen off, the baby is washed in [829] the juice of the Hottentot fig (*Mesembrianthemum edule*), which will make it nimble and fleet of foot; then smeared all over with freshly-melted sheep fat or butter, and finally powdered with herbs.

The afterbirth is buried in a hole in the ground, together with the blood flowing from the woman. This is all collected on the skin upon which she has lain from the beginning, and on which she must continue to lie as long as the blood flows from her. When the flow ceases, and the woman can or may arise, the skin is wrapped up together with the blood, etc., upon it, and is buried, so that no sorcerer may get at it and use it to work evil magic. The umbilical cord is 846 bound with a piece of sheep's sinew until it falls off; there is no mention of any special usage connected with it.

Before meeting again after the birth, husband and wife must both rub their bodies down anew with cowdung, smear themselves with

[1] Hoernlé, "The Social Value of Water among the Naman," *S. Afr. J. Sci.*, xx (1923), 194, 197–8.

[2] *Vergelegen der Caapo Hoffnung*, 64–6; cf. Gutmann, "Bilder aus der sexuellen Ethnologie der Hottentotten," *Geschlecht und Gesellschaft*, iii, 324–6; Gutmann, "Uit den Ouden Tijd," 1–4 *passim*.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

fat, and powder themselves with *kucha*. When the husband then enters the hut, he must first smoke a pipe of dagga, and not till the effects of this have worn off may he speak to his wife and again sleep in his hut.

Graevenbroeck adds the information that the woman, after the birth, must remain in her hut for at least eight days. When this period of seclusion is over, she is ceremonially washed from tip to toe in warm water, if it is winter, or in cold water if it is summer. Only then is she allowed to leave the hut. During this washing men may not be present. A feast is then held, in which blood relatives and friends participate. The birth of the first child, according to Kolb, is celebrated far more lavishly than are subsequent births, especially if it is a boy, when all the inhabitants of the kraal join in the feast.

The descriptions given above are almost certainly inadequate. But they contain sufficient detail to show that the ritual accompanying birth has at least some of the elements found in the other Hottentot "transition rites". The seclusion of the mother, her avoidance of cold water, and the observances relating to the fire during the period of seclusion, the fact that her husband becomes unclean if he enters the hut, and finally her ceremonial reintroduction to the use of water, as well as the first introduction of the baby to the source of water—all these, as we have seen, are essential details in all ceremonies associated with the conception of */nau*. From Mrs. Hoernlé's general analysis of these ceremonies we should expect to find also a sacramental meal in which only the new mother and other women who have borne children take part; but, although mention is made of a feast to celebrate the birth, in none of the descriptions available of the birth ceremonies is there any record of this special meal. Wikar, however, explicitly mentions it in his general account of the occasions on which women alone may take part in the *undersmaken* feasts.[1] He gives no description of the birth customs; and Mrs. Hoernlé's own data on the birth ceremonial have unfortunately also not yet been published.

Abnormal Births

Children born with a caul are credited with prophetic powers. Such a child, according to one of Mrs. Hoernlé's informants, might become a clever */gui aob* (magician) if given the caul to eat as a child;

[1] Op. cit., 50

6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Name

three years between each group, the members of which call each other "mates." When these children attain the age of puberty, they are no longer children, but neither are they as yet full members of the tribe, are fully grown up, and so for a period more or less prolonged they belong nowhere and are removed from the solidarity and security of their former position. They are in a state of great instability, exposed to dangers of all kinds, and unless they take the greatest care, and follow scrupulously the course of behaviour prescribed for them by their elders, sickness, if not death, will overtake them; but finally they are received into the stratum of the fully grown, and they are then once more secure. Again, people who are married form a definite group, divided, of course, into younger and older married people. If the mate of one of these people dies, the survivor can no longer belong to the group of the married, but must be received into the group of the widowed, and until the full ceremonies have been performed, this person, too, is in a precarious position, and is subject to all kinds of restrictions. Should he or she later on re-marry, they must be received into still another group, that of the twice-wed. But, even within any one group one is liable to be cut off from the full activity of the life, and so from enjoying the full measure of its protection, and at such times, too, life becomes precarious and full of restrictions. Thus, a woman after childbirth is withdrawn from her usual life and must be purified and received once more into her group. So, too, in former days was a girl during her period. Disease, again, removes a man from social life, and he, too, must be cleansed before he can take it up again, and until that is done he must exercise great care. Certain diseases are best cured by the patient being made a member of the group of those who have had it and recovered. The woman a parent has had a disease from which he has recovered, the more likely is he to be able to give protection and cure to others. The thing to do, then, is to get oneself inoculated by such a man with his semmer, that is, with some of his body-dirt, and so become imbued with his immunity. During this process, again, great care must be exercised.

Now, in all the cases I have instanced, the person whose social equilibrium is, so to speak, unstable, is in great danger from water, and must not on any account touch it. It will be sufficient to give a description of one type of case, for the procedure is the same in all.

When a girl gets her first period, when she is said to Khoré, she is at once cut off from the ordinary life of the kraal, is confined in a small dark hut, built inside her mother's, and must lie there quite still, wrapped closely in her sheepskin blanket, not daring even to speak above a whisper. She is, however, visited by her friends, who grind sweet smelling leaves and bark into powder for her, and with this powder, or buchu, she is copiously covered. All the time she is in this hut she must not touch cold water, and must be protected in many other

6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

§91 §23 ways, which it is not necessary to mention here. When she is ready to come out, a matron, who has been a successful married woman, with many children whom she has reared, but who is now past the child-bearing age, and who has taken charge of the girl all through her seclusion at the invitation of the mother, enters her hut, cleanses the girl of all her Axa /urip, her child dirt. This is very thoroughly done, as I have myself seen, with melted butter and wet cow-dung, every inch of the girl's body being well scoured. The girl is then given a complete set of new clothing, and is led into the outer hut by the matron with whom she prepares a meal for the other women assembled [272 177] to receive her. Nowadays, it is tea or coffee she prepares, formerly it was meat slaughtered for the occasion. The matron must hold her hand as she takes the pot, and aid her with each thing she does. Soot from the pot is put on her forehead, and together the old woman and she eat a piece of meat prepared apart from the rest. So she is made free to cook and prepare a meal once more. Similarly, she must be reintroduced to all her daily tasks by the old woman. They milk together, gather wood together, collect roots and berries. Towards evening, when the usual time comes for getting the household supply of water, she goes accompanied by all the old women, the matron in charge of her walking just in front of her, another old woman behind, as they move along in single file. Arrived at the water, the matron takes wet mud from the water, rubs it on the girl's legs, and then she takes a branch and splashes the water over the girl. Finally, both of them take hold of the branch and strike the water. The matron then fills the girl's bucket and her own, puts one on the girl's head, and then the procession returns home. After this the girl is perfectly free to use water whenever she likes, except when she has her period. Nothing is said, so far as I know, when the girl is reintroduced to water, but when a widow is similarly splashed all over the old woman says: "!Gkara §23 doma gkoro !haba !habare"* (Don't get thin, get fat, fat as the !haba tuber). In the case of a woman with a baby, it will • [144] be the older women who have looked after her who will free [755] her from all her restrictions. In the case of a person with some disease, it will be the inoculator who will do it, but always the procedure is the same, so far as the water is concerned. When §23 I was in Windhoek, this last Christmas, a woman died on a §91 neighbouring farm, but was brought in to be buried by her friends in the location. What the real cause of death was I do not know for certain; it may have been heart failure, as it was very sudden. The natives' account is quite definite. The woman had her period, yet started to do her mistress's washing in cold water. She just died on the spot! Several other instances I got in Franzfontein from women who had been working for

* !Haba is *Fockea domeraica*, Schltr., an Asclepiad with a large tuber, 95 per cent of the weight is made up by a thin milky juice. The tuber is eaten raw. !Haba !Haba is a verb formed by reduplication from this noun.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

leaves is used for pains in the eyes. Its growth for commerce is now prohibited by law. It is still used with tobacco for smoking. A decoction of seeds boiled and allowed to stand is used for bronchitis and headaches.

Kraalbosch, D/kooi dabee, Kraal bosch, *Galenia africana*, is chewed for toothache in small quantities. If too much is used it blisters the mucous membrane of the mouth. This bush is now used in a mixture in decoction with Aister bosch for toothache and also for venereal disease.

Sages. Aromatic sage, Afrikaanse Salie. Blaauwblom, *Salvia africana* and *Salvia paniculata*. Geelblom or strand salie (sand salie), *Salvia aurea*. Decoction of leaves used for coughs and colds and also for women's troubles. Wittie blom. *Nuxia congesta*. Salie prout. Leaves resemble those of a sage. *Buddleia salvifolia*. *Tarchonanthus camphoratus*.

Stink sali, (small grey whitish leaves), dried leaves used in decoction for common colds and externally as a lotion for sores. Berg salie, or mountain sage, green or dried leaves in decoction for coughs and colds, is evidently an expectorant, as it is stated it makes the cough ripe. Also used in decoction for washing sores. To-day these salies are used in combination with Katakruie and plein hout and veal bosch for fevers, such as measles.

Wild olives are used to make diaphoretic mixtures, or sweating draughts. One species, named in Nama, P/hoom, is used in decoction of leaves for dropsy, flatulence, and pains in the stomach, as a lotion for sores, and also the leaves are used as a plaster. The most prized is the sand olein hout, the Nama D/houbi, a decoction of the leaves of which is administered in any cold or fever, from a common cold to typhoid.

Klein koorts bosch, little fever bush, *Grassula lycopodioides* L. is used in decoction as a diaphoretic.

Taaibosch, L/ or P/guara, *Rhus* sp. or *Rhus undulata* Jacq. The leaves of this plant are boiled and the liquor given for the troubles which arise after parturition. Of the two species of bush, long and short, the latter is preferred.

Vogelent, *Viscum capense* Lin. Nama Aie L/ kwse, a Taaibosch parasite, is used as an emmenagogue. Barend uses it for amenorrhea, mixed with P/su, wild celery. By the Cape Boers it is used for epilepsy, chorea, and diarrhœa.

L/oiser, a bush not identified, is used in decoction for puerperal fever. It is strongly purgative, and as the Native doctor says: "works the fire out of the stomach." It is never used for the young, but only for adult women. One informant states particularly it is used, when the patient is delirious, to "work it out."

Paierrank, Nantsi amma (Nama), a red tipped false rank. *Mesembrianthemum edule* or *acinaciforme*, is used for delayed labour, or retained after-birth. It is stamped and given as a pulp.

[i.e. Dagga leaves — Analyst.]

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

White Kafir-wood. A bush with a red flower, unidentified, which grows around the Orange River, powdered fine, is snuffed for flatulence, and is a very pungent snuff. Also used in decoction for the same purpose—slightly bitter.

White vergult, a white chicory-like root, is powdered and used by some as a plaster, by others as a snuff. Barend declares that this is "first class" for headaches. Here, again, the principle is that of "driving out" by means of an explosive sneeze.

POULTICES.

Plasters and poultices are of common use to-day, and it appears that a soft hot application, whether cow-dung, the inside of a goat disembowelled alive to prevent loss of heat, or a preparation of herbs, was a favourite remedy with the Hottentots. The bulb of the C/koxa P/mahoo, veldschoon blaar or field shoe leaf, a large soft sole-like leaf is warmed, smeared with fat and applied to any swelling. P/numa ghama has been mentioned. D/nun D/neu was also used as a plaster, and this particular preparation is peppery, and has the same action as a mustard plaster.

The large number of bushes contained in the Hottentot Pharmacopoeia is the reason of certain seemingly filthy remedies being used. The modern goat-dung poultice is an animal preparation of immemorial repute, a preparation, too, warm and ready to hand of selected bush leaves. What then could be better to apply to a sore stomach? Such poultices have been applied by white people for pneumonia, appendicitis, peritonitis, and innumerable other complaints. For who knows more concerning the medicinal herbs of a country than its aborigine? And where could finer ground, ready to hand preparation be obtained than from the stomach of a goat or sheep? The stomach of the porcupine is dried and portions infused as required. Its action is diaphoretic. One man said that as long as he had that medicine he would never need any white or black doctor's help. Again the argument is that the porcupine eats so many "Bush things and strong things" that his stomach contents must be very good medicine.

ANIMAL PRODUCTS.

L/oan uru. The most famous animal product, one that figures even in the price lists of the modern wholesale chemists, is dassiepis, L/oan uru, or D/gaeus, the inspissated urine and faeces of the rock rabbit, gathered from the clefts and crannies inhabited by them. Boiled and strained the liquor is given in dry confinements, during parturition generally, and for irregularities of menstruation. In large doses it is believed to be the perfect abortifacient. Deposits of Dassiepis acted upon by the atmosphere, which gradually removes all the organic matter, form a dark pitch-like mass the dassiepis of commerce, which

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

gradually changes into white potassium nitrate. The black intermediate product is called in Afrikaanse zwart bo meester, big black master, and the final product purified by air, bo meester, or grand big master, is potassium nitrate; it is the "big boss" of all medicines, dassiepis being given internally in decoction or infusion for all sorts of poisoning of whatever origin, and it is rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness of the back and pains in the stomach.

Klipswoet is boiled, strained and given as a tea in insufficient flow of waters during parturition, and also for unhealthy menstruation. In large doses it is used as an abortifacient, in smaller doses for pains in the back. To-day it is considered an ideal medicine for children.

Nasal mucus is an old Hottentot remedy, a handy one and probably the first ever used, for burns. The cast snake skin is bumped and the powder used for the same complaint. The ease with which the snake leaves its old skin and its similarity to the thin cuticle covering a blister are probably the reason of its use.

Hyaena dung is precious, and in powder is given to children for convulsions. Among its modern uses is that of an insufflative powder in cases of diphtheria. So strong is the faith in this remedy that no man, whatever be his colour, will see that white patch of fauces without pausing to pick it up.

Skins drawn warm off the living animal were used as an application for any severe pain. The use of such remedies has been world wide. It is mentioned by Miss Durham in "Man," 1918. 83, among some Balkan remedies, and the explanation for the use of warm sheep skin is similar to the Hottentot's explanation of his use of the porcupine's stomach—that the animal eats all sorts of herbs and that by this remedy the mixture thereof is enabled to soak into the patient.

C/gamma, a small greenish lizard about four inches long, is believed by the Native to be very poisonous. It is quick in movement and is called by the Nama, who kill it by thrown stones, the fasted snake. The body is dried and powdered, and this is rubbed into scarifications over snake bites.

The Kanker beetle, or cancer beetle, is a small red and black flying insect which appears in decayed wood in spring. It is rubbed to pieces on warts—when the wart is expected to rot or to fly away. The more modern-minded Barend uses Euphorbia milk for this purpose, but goes a step further with the beetle, for he applies it to cancers.

PRESCRIPTIONS.

An old and much prized remedy is called C/aamup, which consists of burned and powdered ostrich egg shells mixed with tail fat of sheep or goat. This is rubbed into the chest of

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

291
301
415
~~844~~
847

How one Bantuman treat Hottentot Bones.
(Notice in the background the child exposed to death in the grave, and another being buried alive in the side of a mound.)
(After Kolb.

[facing p.57]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

If the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcases and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way [1].

CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus [2]. I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement [3]. They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a knives, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting [4].

---

[1] See illust. "An ox roast as a meale is here his mother carefully contriues him, and gives him sea-water to drink, and behaues to eat" [2] cap. xvii, fol.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

others, who boast that they have learned many things from the Hottentots. For in the first place the Hottentots lie, and, in the second, they are determined to keep their secret remedies to themselves. They cure colic quickly by a certain aromatic root.[44]) They employ also a certain species of Datura, as I think, called dacha.[47]) This they bray carefully, and after braying, make it into balls and eat it, as many Mahomedans do with Amulon or opium. It makes them monstrous drunk.

The umbilical cord of a new born infant they tie firmly, but do not cut back. The cord falls off by itself after a time.[48]) These details I learned from a certain Hottentot woman. I could get no further information from any source.

CHAP. XXVII.

Their Language.

If one listens to them talking, one supposes the age of Pythagoras to have returned, in which birds were fabled to have enjoyed mutual converse in speech. In sober truth it is noise, not speech, if one attends to the mode of expression of the Hottentots; for every single word is finished by a noisy click of the tongue against the echoing palate. One would not be wrong in saying that this clicking of the tongue against the palate is the main element in the sounds, but that the linking of the sounds is fetched up from their deep chests, their lips being generally rounded. The result is that they are bereft of all interchange of speech with other races; nor after all this lapse of time can one of our countrymen be found who can converse perfectly with them. These Hottentots, however, who have lived long in the neighbourhood of the Fort, adapt themselves to our countrymen, acquiring many Dutch terms, of which they modify the terminations. They end nearly all their borrowed words in -kom: as tabagkom, tobacco; kowtom, a little glass; kerom, to hear, etc. Their vernacular does not contain many roots, but the words are enriched with affixes.

[44]) Kolb likewise says that the umbilical cord is bound with a piece of sheep's sinew until it falls off; the modern Hottentots tie it half-way with a thread of sinew or wool fibre, then cut it through above the knot, and leave the part attached to the body to fall away by itself (Schapera, op. cit., 304, 305).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

both with a powder of the bucku shrub, just as in the old days we learn it was the practice of the Greeks and Romans to sprinkle a victim with milled and salted flour before sacrifice. Next the entrails of the slaughtered animal are hung in waved and twisted coils about the neck of each, much as our countrymen do with girdles, necklaces and ornaments for the breast. Finally the priest solemnly exhorts the young couple to mutual love, a chaste concern for the marriage bed, unsullied faith, an earnest zeal in the begetting of children, and all the other duties of wedlock.

After this, full of their native jollity, they fall upon their greasy banquet and clean it up, and musicians beating the earth with free foot begin the dance. Men banquet with men as if in special quarters; women feast with women in a place reserved for them.[206]) Each sex is under a separate roof. Only the bride on this auspicious day, which ought to be gayest for her above all, fasts till the morrow's dawn, nor though her throat be on fire will she taste of any drink. I suppose that she conceals her excessive joy at gaining a husband by an exhibition of affected gloom, while all the time exulting with joy at being enrolled among the wives. Then when night falls the husband sleeps alone with the bride in the house that has been built for the consummation of these rites. What prodigies they here devise and act remain concealed beneath the robe of Harpocrates and the veil of Locina, and so far as concerns me may remain so for ever.

When the brilliant celebration of the nuptials is over, the bridegroom, accompanied by the kinsfolk and connections of both, by the bridesmen and his friends, leads the bride to his home. Here the drinking and feasting are resumed, and the festivities repeated, to welcome the pair as the occasion demands. Then when sacrifice has been made, so that nothing should be lacking to complete the scene, and when the solemn inauguration has been accomplished by the priest, after calling down all sorts of blessings on the newly-married pair, all promptly depart and resume their usual activities.

When a woman is in childbed, her relations perform the duties of the midwife. These women on the eighth day after the birth of the child, and sometimes even later, wash the young mother from the crown of her head to the soles of her feet thoroughly, before letting her go abroad. The men are turned out of the hut. The temperature of the

---

206) This separation of the sexes at meals, and especially at feasts, is noticed by most writers on the early Hottentots.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Note: Henceforth, explained *Ia* and *Meis*, she ceased to be a */ho:n* and became an *oansi*, until her marriage when she became a *tawa* or wife. *Ia* added that they were too poor nowadays to keep up such an elaborate ritual, which sometimes lasted for months.

This ceremonial has been described extremely briefly for the Korana by Wurm (loc. cit.) For the Naman, see Schapera (op. cit. p. 272-279) who analyses all the previous accounts and gives his sources as usual. The fullest Nama description is that of Mrs. Hoernlé (*Harvard African Studies*, ii. pp. 70-74). Her account substantially agrees with the above text. It contains a full timing of the proceedings and lays stress on the festivities and other details. There is in both accounts the same symbolical return to the household duties and the same renewal of the initiate's contact with water after her long period of impurity and seclusion, as well as her inability to do the normal things of life, while she is cut off from her fellow creatures. Likewise the sacramental meal is restricted to women and only to women who are free from their periods.

The *ôâ* spoken of in the Korana text is a sweet-smelling powder. *Khais* brought me some and she and *Ia* separated its constituent elements. They are as follows: (i) */kaup*; (ii) */ui ôâ*, a green lichen growing on stones; (iii) *kaurâ*, "veld biscuits," roots only; (iv) */ha /khâi*; (v) */gnaukoh* grown in vleis, only found at Warrenton on the Vaal in winter; and lastly the */kaukoh* root, of the colour of the earth, and reduced to small pieces. The mixture must smell sweet (*/gâi kaus*). The women use it not only as described above, but also on their armpits and to rub babies with.

It might be well to add the few words I have collected about their marriage. No more elaborate ceremonies now exist. In former times, twenty oxen, they said, were killed for the festivities, which were accompanied by the *qaiâi* and dancing. The *ôhe gamas* was given to the mother of the bride by the bridegroom and the young bride was welcomed with more festivities and dancing into the bridegroom's kraal. When a child was born a */kaus /ho:na gamab*, "an ox for the newborn children" was given to the mother, if a boy was born. If a girl, a cow was given, */kaus /ho:na gamas*.

The life history of *Ia*

gai !kaub kaurâ /kaa Ia /kâi /khâub kaiâi /kaa ka. /kâi !kaub /kaa kaiâmima !go kaiâi. !ka: /kaa, kaiâmima /kaurâkaa ka ôâ ka. /kâi kaurâkaa /kâb ka ôâ, /kâi tawakkaub !gaurâ /kaa /kâkaa di /kaa /ka:a.

14:Hahn L-S (ca. 1870-1880) 1881 FX13 Horremot FX13

1. At a child's birth a fire is made in the house 371 372
with the firedrill (dorob). No steel or flint or matches are allowed. This fire is to be maintained until the navel of the child has healed, and the "umbilical cord has fallen off. Nothing may be cooked or roasted on that fire. If these points be not strictly observed, the child will die.

2. If a Khoikhoi go out hunting, his wife will kindle 224 372 777
a fire. She may not do anything else but watch the fire and keep it alive. If the fire should be extinguished, the husband will not be lucky. If she does not like to make a fire, then she must go to the water and commence throwing it about the ground. If she is tired, her servant must continue pouring water about. If this be neglected, the husband will not be successful.

3. J. Campbell, visiting v. d. Kemp's mission station 224
Bethelsdorp, in the eastern province, in 1812, says:—
"They (Hottentot women) likewise gave me a piece of something like rosin, which is found on the sea-shore. Before their husbands went to hunt they used to set this on fire, and while the fire ascended they prayed to the *Great Being* for their success.

4. I have already mentioned that throughout Great 123
Namaqualand it is believed that in each fountain lives 125
a snake, and if that snake leave the fountain or be killed, the fountain will dry up. This snake is called the ‡*Gâsib*, "the one which lives in a hole."

5. If before the commencement of the rainy season 125
snakes move about more than usually, the Khoikhoi say there will be abundance of rain that year.

6. Capt. Alexander tells us in his admirable book, "Expedition of Discovery to the Country of the Namaquas, &c.," vol. i. 115: "Hares I found plenty of at the Orange River mouth; there is also the large eland-buck to be found here; *and an immense snake is occasionally seen*, whose trace on the sand is a foot broad. The natives say that, if coiled up, the circumference of this snake is